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VOL. XXXII PRINCETON, N.J., JUNE, 1938 No. 1

THE ONE HUNDRED AND TWENTY-SIXTH COMMENCEMENT

FOLLOWING the precedent set in 1937 in connection with the One Hundred and Twenty-fifth Anniversary of the Seminary, Commencement Exercises began on Monday, May 16, with an address in Miller Chapel by the Rev. Harris E. Kirk of Baltimore, who spoke on the subject, "The Alumni, the Seminary, and the Church." This particular service was resumed at the special request of a large body of alumni. There followed the traditional reception at Springdale, when a company of some six hundred, made up of alumni, professors, members of the graduating class and their friends attended a reception given by President and Mrs. Mackay on the lawn at Springdale. In the evening over four hundred sat down to the annual Alumni Banquet in the University Gymnasium, under the chairmanship of the president of the Alumni Association, Dr. Roy E. Vale. The Westminster Choir, under the direction of Dr. John Finley Williamson, supplied musical numbers, and inspiring addresses were given by Dr. Robert B. Beattie, Dr. Jesse Herrmann, Dr. George H. Talbott, and the president.

The graduation exercises took place the following day in the University Chapel, in the presence of some two thousand people. Dr. Robert E. Speer, chairman of the Board of Trustees, presided. The Commencement Address was given by the Very Rev. Daniel Lamont, D.D., professor in New College, Edinburgh, and a former moderator of the Church of Scotland; and degrees were conferred on the new Masters and Bachelors of Theology by the president of the Seminary. The music was under the direction of Dr. Williamson, who was present with the entire membership of the Westminster Choir School.

Alumni of the Seminary will be interested to know that an effort is being made to arrange the various parts of the Commencement program in such a way as to enrich the proceedings and to conciliate every time-honored interest. Starting from the principle, which all enthusiastically accept, that the interests of the Alma Mater as a whole must always take precedence over those of any special group, negotia-

tions are now going on with the representatives of the four clubs and the various classes. It is being arranged that all groups desiring to meet for social intercourse during Commencement proceedings shall be able to do so at suitable hours and under the most favorable circumstances. The clubs have played a glorious part in the history of Princeton Seminary. While the Seminary looks forward in the days ahead to a student center and a common dining-room, it would be a distinct loss were not the spirit and comradeship engendered by the traditional clubs to be conserved. These belong to the very core of the social tradition in Princeton, and everything that has enriched their life in the past must be fostered and conserved under the new roof which we desire to be the symbol of Princeton's unity.

THE ALUMNI, THE SEMINARY, AND THE CHURCH

HARRIS ELLIOTT KIRK

ON the occasion of the 350th anniversary of Edinburgh University, Sir James Barrie made this memorable comment:

"Her eyes are unprobable eyes that you and I will never fathom. They are fixed, not on these 350 years, but on the next 350 years that are now beginning. She knows very well that the rack of a tough world must still be her portion, but she is undismayed, stands full target for all the winds of the future. She says: 'For a University that can be no harbour.' "

This may truly be said of the Seminary. Her vitality is lodged not in her faculty or her buildings, but in her sons. She must discipline her children so that they can withstand the tremendous buffetings of the great seas of life that surge round her venerable walls. The final test of a spiritual philosophy lies in its ability to stand up against the sharp stresses and strains of the world, and express its authority in personal leadership that can guide the people to the haven of heart's desire. Thus I associate the alumni, the seminary, and the church.

I

Let us look at the element on which the church must prove her seaworthiness. An English writer recently remarked that "it takes courage to return the stare of the stars." I think it takes more courage to face the world today. Do we understand its trends? Do we know the shaping forces that are determining its conception of values? At least we must try to see things in right relation. History shows us God-centered periods, and man-centered periods; times when life was set upon its eternal relations, and times when it was terribly involved in its earthly interests. Signs are not wanting to show that the cultural movement beginning with the renaissance, has come to an end. The stream of life has passed into a whirlpool on the surface of which are floating fragments of religions, philosophies and moralities of the past, and no one can predict the direction it will finally take. Christendom has disappeared; the line between the Church and the world is obscured, while what has long been accepted as the most enlightened forms of government are confronted now by something new, formidable and dangerous. The sinister face of barbarism glares at us from the midst of the most brilliant material epoch of history.

With the passing of a cultural ideal in which a definite place was given to the individual man, we are confronted by a collective notion of society, in the dual form of economic mechanism and state regimentation. Few leaders are desired, and most men are constrained to follow blindly and obediently theories of government and life which they take little trouble to understand.

The effect of this on personal morale is tremendous. A conspicuous feature is a profound disillusion as to the guiding principles of the past; a loss of background, while facing the powerful currents of a sea that sweep men on towards unknown goals, in an atmosphere of mental and moral confusion, the like of which has rarely appeared in past times. Two conspicuous factors are in conflict in the mind of the modern man: on the one hand a keen distaste for all that is familiar in church or state, and on the other an intense

curiosity towards what is new and strange. We see here a world of exhausted emotions, and a passionate longing for rejuvenation.

The feeling of disillusion may be described as a kind of disenchanted secularism, or perhaps better called naturalism, which is a doctrine that tells us that all the worthwhile values are to be sought for in this world alone. Three phases of this disillusion may be noted:

1. An emotional phase. When the terrible strains of the war ended, multitudes sought relief by going direct to nature without God or moral control. A vivid sense of living was sought for in emotional and sensational enjoyments. This led to a break with moral tradition, to an unrestricted exploration of forbidden paths, a savoring of prohibited pleasures, until today the world is cursed with a sick fatigue, a terrible satiety and boredom with life on a material plane. The backslider in heart is filled with his own ways. There is no pleasure in sin any more, since there are no new sins left. This sense of satiety turns sour and cynical, the years become stale, and many, overcome by its terrible futility, have little energy to seek remedies, and less desire to think about ways of moral recovery.

2. The scientific phase. The belief that science had power to relieve humanity of all its ills was almost universal before the great war. But we now know that this hope is not going to be realized. No class knows this better than the men of science, and they are confessing it with telling effect. Science can put the finest tools into man's hands, but it cannot furnish a moral sanction for their proper use. It is idle to talk as some do, of a moratorium on invention, or to look to treaties made in time of peace to safeguard the civil populations. The world marches on; and unless a moral sanction for right control of the tremendous potentials of energy at present in man's possession can be found outside the domain of science the ruin of civilization by ruthless war is not far away.

3. The humanistic phase. Humanism derived whatever attraction it had from a naïve belief in a certain dogma of human progress, wherein it was assumed that nature herself was interested in the continuous improvement of her children. A cosmic law would eventually produce the perfect social order and the perfect man. That dogma is now universally discredited; and because we are the children of a shattered tradition, so far from thinking of man as akin to the divine, it is not difficult to place him on a lower scale than the beast. At any rate in many quarters the status of the individual was never lower than now. How then can sane people follow the delusion of humanism, when men are proving their incapacity to govern themselves, and where few have the slightest notion of their eternal relations?

This deep sense of futility and satiety with things as they are has, however, developed an intense longing for rejuvenation. The world is longing for something in which it can confide; for some authority to which it may attach its inner life; and regain for a weary and exhausted nature a new and vital enthusiasm.

In this inarticulate craving for regeneration, we shall find a vital point of contact for the Christian gospel; and to this I should like now to turn.

II

In the last years of the war Benjamin Kidd wrote a book called *The Science of Power* in which he suggested that the way of recovery lay in the response of man to the emotion of the ideal. We know that the primary energies of human nature are found in the deep emotions, but we also know that these emotions are fleeting unless they are rooted in definite ideas. This universal craving to escape from boredom into a new and thrilling world has given the dictators their opportunity; and no

more skillful philosophy has been devised than that which underlies the totalitarian states of Central Europe.

We may not like these movements but they are tremendously formidable forces with which the world will have to reckon. In the first place they have gathered to themselves the pent-up passion and yearning of the multitudes, in a great ideal of the state, and they have expressed this ideal in a new and universal emotion. In the second place they have put behind the clarity and passion of the ideal a very strong ideology. Karl Marx said to his disciples: "While there is no God, there is a cosmic order in this world. Cooperate with it by giving your loyalty to the ideal of communism, and it will carry you by grace of a cosmic process to the realization of your heart's desire. Man and the law, working together, will produce the ideal state." The teaching of this doctrine at once appeals to man's religious instincts, and eventually all these new ideologies, by associating man's religious aptitudes with his earthly affairs, become new and formidable religions. Thus in a tremendous unification of man's emotional experience with a philosophy of progress implicitly religious in appeal, these new forms of human association are likely to last a considerable time.

Of course they can never take the place of religion; but we must not forget that a comparison of these new experiences with the routine, familiar and often weary elements found in religious associations, leads to the feeling among many that here we have something that has taken the place of religion. And the very first task of the Christian preacher is to produce the feeling in weary and disillusioned humanity that the gospel itself is eternally new and creative. The word of God is asleep in many hearts today; covered often by the staleness of the years. The mission of the Church is to summon that word from the dormitory of the soul into new life. Thus our problem is the same that Jeremiah faced when God showed him the double vision of the boiling cauldron and the almond tree. In a world terribly disturbed our vocation is to wake God's word in the hearts of multitudes where through neglect or boredom it now sleeps. History shows that too much worldly comfort slows the Church to the pace of the world itself. It can only find new life in facing hardship and trials and tribulations. The Church is going once again into the wilderness where it will recover its spirituality at the cost of much of its material accumulations. It will again take up the pilgrim way, but with a considerable simplification of baggage; and be able to speak home to the hearts of the lost generations words of comfort like those of Greatheart: "Children, the milk and honey is beyond this wilderness!"

This disturbed age will not pass in our time. So be it. History shows that the unstable ages have been creative ages for the people of God when properly led. It is not necessary just now that our people understand these things. The real point is do we their leaders understand our times, and have we resources sufficient to face them with purpose and courage? This leads me to a third general observation:

III

The primary responsibility for shaping the spiritual philosophy of the leader belongs to the seminary, but the seminary gains its power only from the intelligent cooperation of her children who are out upon the great seas of life. The function of the minister is that of a navigator, and his rightful place is on the bridge. He understands the sea, and knows his home port. But navigation is learned only in the seminary. On this account I believe we are standing in a very happy position today, for there is a widespread feeling in the whole Presbyterian Church that Princeton Seminary is undergoing a rejuvenation. It

stands today not as a static defender of the faith, but as a dynamic teacher of that faith in its offensive attack upon the world. Not by standing still, but by going forward can the Church conquer the world, and in this the seminary must take the lead; but if so it must have the intelligent support of its alumni. On this point I wish to be very explicit. What the Church needs more than anything else is an unashamed, a thorough, and a confident return to a definite theological emphasis. It is true as Brunner tells us that theology is not religion. But as he also says, theology is the science of food values, and no observant person can ignore the fact that the modern Church is terribly sick at a time when the world desperately needs it, because it has been fed a very poor sort of food. For more than a generation it has been cursed by an anti-intellectual attitude towards truth. Floundering in the sickly morass of subjectivism, in which every man was his own Bible and his own Ten Commandments we have entered into our heritage of ignorance, superstition and futility, which reached its pitiful climax when the weak, the sentimental and the sloppy religion so much to the fore in recent years collapsed in face of the great depression.

If we are to call to the Church the passionate yearning of the lost generations we must first of all be enthusiastic about what we believe; but we must do more than this. We must put behind the passionate enthusiasms of the faith the courage and the depth of strong conviction. The secular philosophies underlying the political religions of Europe are based upon ideas; and one idea can be overcome only by another idea that is superior to it. The fundamental idea at the roots of the totalitarian state is the idea of authority. What the modern Church must find is another idea of authority; and that idea is rooted and grounded in the New Testament conception of religion, and underlies the whole fabric of the reformed faith. It is the idea of the absolute sovereignty of God, and the gracious basis of salvation mediated only through the redemptive power of Jesus Christ. God alone is the author of salvation. Man cannot attain to it by merit, nor formulate it in rational processes. It must be revealed unto him. But God is always willing to give access to this saving truth to men of a certain eagerness of soul, which is faith in Christ Jesus. Once to believe this is to become enthusiastic about it. It is a truth always new because it belongs to the order of eternity. The creative power in the world is enthusiasm. The emotion of the ideal is a just phrasing of the beginnings of the Christian faith. I am not pleading here for the bright flames that dart over the surface of things, but for those deep, sustained fires that burn at the heart of spiritual reality. What is required is the power of kindling an enthusiasm for Christ in the jaded hearts of humanity. Christ alone can satisfy that deep elemental yearning for rejuvenation. The times demand a new spirit in the Church and are calling loudly for firebrands of God.

It is a plain fact that multitudes of people are in and around the churches who cannot give a single reason for what they profess to believe. Surely the time has fully come to encourage the seminaries to return to their fundamental business, and to put the emphasis where it belongs. Our seminaries like many universities are suffering from too much spreading out at the top. As Woodrow Wilson once remarked, "There is danger that the sideshows will swallow up the circus." Ministers are trained to be good entertainers in the drawing rooms, while the ship of the Church needs navigators. Perhaps the storm over the world explains why there are so many seasick ministers today. Where popular courses in unimportant subjects are used as escapes from the more rigorous pursuit of the theological disciplines, this breakdown in leadership is not to be wondered

at. I am pleading then that the seminary be encouraged to put the emphasis where it belongs; to furnish the student with a reasoned philosophy of the faith; and beyond question the roots of that faith lie deep in the thinking of the past. Much of it sleeps in the formularies of the Church but as Kierkegaard says: "The ancient dogmatic terminology of the Church is like an enchanted castle where the most beautiful princes and princesses repose in profound slumber—they need only to be awakened to stand up in their glory."

How then shall the great doctrines of the Church be awakened into newness of life? By regarding them not simply as good phrasings of what is believed to be true, but as descriptive of the functions of divine power in the soul of man. By so doing we shall leave a static for a dynamic position in respect to them. Historical religion is not enough; neither can we be content with a rational statement of the faith once delivered to the saints. We must find our way to the ever-present life reposing in these teachings, and come to know Christ as the living Christ, wherein Christ becomes our eternal contemporary. By such means Christ comes to life in us even as our thoughts of Him put us under the authority reposing in His truth and will.

Let us then accept the principle of theological discipline as fundamental to all the rest, and stand by the Seminary in its great task of rejuvenation. I firmly believe that such a discipline will enable the servant of Christ to ask of the world only the right to do his work well; will inspire him to believe that work well done is more important than the material comforts or earthly rewards of the workman; and will in all the emergencies of his great position, enable him to find resources within himself in that eternal fellowship with his Divine Master, in Whom alone is found the victory that overcomes the world.

THE CHRISTIAN MINISTER IN THE WORLD OF TODAY

DANIEL LAMONT

I BEGIN by acknowledging the pleasure of sharing your fellowship and the honor of addressing you on this notable day. My gratitude is due, and is cordially given, to the president and staff who, by their kind invitation, have given me this happy opportunity. Along with my own personal thanks, I bring to Princeton Theological Seminary the very hearty greetings of New College, Edinburgh. We hold you in the highest esteem, not only for your noble heritage, but also for your wise and faithful guardianship of that heritage in the world of today.

My subject is: "The Christian Minister in the World of Today." It needs no apologia, but if it did, I should refer to the fact that we are celebrating here today the 200th anniversary of the official beginning of theological education in the United States of America. Its primary object was to prepare men for the Christian ministry. That sounds like something which might be taken for granted. But in our time there is a disposition not to take anything for granted, especially if it is something which is fundamental. Thus it is not to be wondered at that some theological seminaries do not seem to take for granted that you must aim at the bull's-eye if you wish to hit it. They make too much allowance for the wind. They must turn out economists, psychologists, philosophers, scientists, with a theologian at odd intervals, but in allowing for all these admirable interests, they miss the target altogether. Their primary object is *not* to prepare men for the Christian ministry. Gulliver in his travels found a land in which the tailors were so scientific that they made use of the sextant and theodolite in measuring their victim for a suit of clothes. "The result was," says Swift, "misfits were frequent." The old "Log College" of *more* than two centuries ago may have left science to the scientists, but I doubt not it turned out a smaller proportion of misfits than some of our modern colleges.

So my subject has a special reference to this anniversary time of Presbyterianism in America. And I at least *start* in orthodox fashion by making a threefold division of the theme: (1) the minister in relation to *the world without*; (2) the minister in relation to *the Church*; (3) the minister in relation to *the world within his own soul.*

(1) *The minister in relation to the world without.* In his Yale lectures in 1877, Phillips Brooks spoke of the "strange century" in which he lived. Perhaps every century is strange to its alert minds. But if Phillips Brooks had been speaking in 1938 instead of 1877, he might have found some more colorful adjective than "strange" with which to describe the *20th* century. It is dangerous as well as difficult to characterize one's own time; there is a tendency to overrate its peculiarities in the way either of praise or of blame. But perhaps no one here will deem it an exaggeration if we say that our age presents some rather alarming features. These may be full of hope or they may be full of peril. My own opinion is that they are full of both, and that the question whether the hope is to lead to glad fruition or the peril to apocalyptic ruin depends, under God, upon the behavior of mankind.

The only other thing I wish to say about the world without is this: We have all a picture of it in our own minds. Relativity tells us truthfully that no two of these pictures can be precisely alike. But there are general patterns which vary widely over the different countries. The pattern is of one kind in Central Europe, say in *Czechoslovakia,* whose people live in constant nervous tension over what may come upon them. The state of the world is compressed for them into the nearby conditions which threaten their liberties and their lives, just as a man in dire financial straits is not apt to be unduly excited by the astronomers' suggestion that we are living in an expanding universe. The people of *London* have a different pattern of the world. Well aware of their extreme vulnerability to attack from the air, they are not free from nervous tension, but, being adepts in "good form," they do not speak much about terrible possibilities. They feel about the world as people in a fine home feel when a gang of burglars has successfully raided one or two houses in their vicinity. They look to their locks, bolts and bars, and for the rest they think that the world would be all right were it not for a few burglarious nations. In the little country called *Scotland,* the people are so engrossed in the fortunes of the next big football match that they have no leisure to fear bombs from the sky, although they begin to ask what is in the air when their income tax goes up. Their pattern of the world is that of a grand football field, with all the people in it football players. I am speaking, of course, of the world without. We have still a few people, some in Scotland, who have not lost their heads over football and football pools. As to the *United States of America,* I leave it to you, who know it best, to say what its particular pattern of the world is. Apart from the world within your own great country, I fancy you must look upon the world in Europe as composed of very naughty children. You are quite right, but you are charitable enough to believe that some are not so naughty as others.

Living and working in such a world, the Christian minister has the same task that he has always had. It is the task of standing for the eternal in the midst of time. More pointedly, it is the task of proclaiming Jesus Christ as the only Saviour and rightful Lord of men and nations. True, Christ must be proclaimed in language which the people understand and in thought-forms which are not too remote from those which fill the air. But that is not nearly so easy as many seem to think. Is it not obvious that what is wrong, intellectually, with the world is that its thought-forms are too narrow? Scientific categories rule the ordinary thinking mind. Of course, they *ought* to rule in the great field which Science rightly claims as its own. But, great as that field is, the field of *life* is greater far. To suppose that the thought-forms of science should govern all that is in earth or heaven is a ruinous intellectual blunder. It is ruinous, because it is also a moral calamity. The greatest of scientists have always known that. But the world does *not* know it. It does not understand. It is predisposed to universalize scientific method, partly by its admiration of the magnificent success of Science in its own field, but even more by that human pride which is so reluctant to admit that man cannot save himself and by that innate materialism which is glad to seize hold upon anything which seems to give it intellectual respectability and support. Hence the state of the world today.

How are we to persuade men of the truth that life is too great to submit itself in its entirety to the measures of Science? There are *subsidiary* means of persuasion which can be usefully employed by those, and only by those, who have learned to understand the precise nature and the essential limits of scientific method. But the *supreme* instrument in the hands of the

Christian minister is the proclamation of Christ in all His fulness to needy souls. When He is thus preached, He bursts the thought-forms which decline to make room for Him and comes to reign in hearts which were made for Him. The minister's central task, which puts all his other tasks into the shade, is to preach Christ, Crucified and Risen, as God's gracious and imperious Word to sinful and dying men. If the minister is not plying that task with all that is in him, anything else that he may do is as water spilt upon the sand.

(2) *The minister in relation to the Church.* The minister is a servant of the Church and the Church is the "Body" of Christ. When he forgets either of these two things he is missing the mark. He is set to serve the Church in a perfectly definite way. As possessing what the New Testament calls a χάρισμα, a particular gift of the Spirit, he is set apart by the Church to exercise a διακονία, a particular office within the Church. Διακονία is the only word for "office" in the New Testament, and the special διακονία committed to "the minister" is the ministry of the Word. A minister's full and unambiguous title is "a minister of the Word." As such, he has as much work upon his hands as any man can well do. For it involves not only the preaching of the Word to the congregation gathered in the Fellowship, but also the ministration of the Word, in guidance and comfort and warning, to the individual members. That is to say, he is preacher and pastor. This is *his* διακονία, his office, his service, his ministry in the Church. He dare not forget this. Nor dare he forget that the Church is the Body of Christ. The Church is charged by its Lord and enabled by Him to be the vehicle of His Kingdom among men. I fear that some who are called ministers of the Word either do not believe this or have forgotten it. They have grown cynical and have no hope for the Church, and all I shall say about them is this: They who have no hope for the *Church* have no solid ground of hope for the *world*. If the *green* tree bear no fruit can we expect fruit from the *dry*? As we hope in *Christ,* let us preserve our hope for the *Church*. Let us dream of a better day, when the Church of God shall indeed be a lamp upon a lampstand, giving light unto all that are in the house. Let us dream and hope and labor and pray until our dream comes true.

The Church of God on earth is an *enclave* within the larger world. It is a small *enclave,* but among its dimensions there is one which the wider world does not share. It is the dimension of the eternal. You remember Kant's garden of which he wrote with such affectionate pride. Some visitors to the Königsburg philosopher expressed a desire to see the famous garden. Lo! it was only a small cabbage-patch, shut in by the surrounding houses. They could not conceal their amused surprise, which Kant answered by pointing upwards and saying: "Ah, but it is infinite upwards." God calls His Church to make everything of the upward dimension.

The minister's first duty is to his own congregation, but it needs to be emphasized that strict attention to this primary duty is his most effective way of helping the world outside. If he can move his congregation to real greatness, his congregation will do great things for the world. Dr. Joseph Parker, at one time of the City Temple, London, said once in his own pulpit: "The back gallery of this Church is in the Rocky Mountains." Some ministers, in a well meaning hurry to set the whole earth right, neglect their congregations, dissipate their energies and miss their fairest opportunity. "A fool's eyes are upon the ends of the earth." The eyes of a wise minister's heart are directed in the main to his own congregation. It is his high task to teach and guide and nurse his own people into that fellowship of light and love which the Church of God is meant to be. Historically, we Presby-

terians have made much of the New Testament principle of the universal priesthood of believers. It is loyalty to this principle that has led us to dispense, as the New Testament Church dispensed, with the *official* priest. But if the members of our congregations are *not* priests unto God, and if ministers are not earnestly trying to make them so, we have no argument at all against the official priest. We have great need to recover the *fact* of the universal priesthood of believers. Who is the true priest? He who is living so near to God that he wins the power to get near to his fellowman. Every Church member is called to be a priest in that sense and the minister is called to lead the way. He is a priest among his people in order that they may be priests among those whose lives they touch. *He* ministers the Word to them, so that they, each in his own way, may carry it into the wider circle around them.

This principle has many vital applications. I mention only two. (a) No one can exaggerate the influence of a true Christian Fellowship upon its neighborhood. It is idle for a minister and his congregation to speak of working for the Kingdom of God if they are not giving an *illustration* of the Kingdom within their own borders. The strength of the Church resides in what the Church *is*. If it is a genuine Fellowship of the Spirit, it cannot help wielding a mighty influence for God. First *being*, then *doing*. That is the divine order. Man, when he takes his own way, reverses that order. First *doing*. If man is naturally a lawbreaker, *religious* man is naturally a legalist. I often wonder whether those ministers who sing the praises of activism and pragmatism and who follow the slogan, "Keep busy and forget about the soul," realize that they are unmitigated legalists who spurn both the letter and the spirit of the Gospel of Jesus Christ. Of course a pastor and his flock must be busy. But there is all the difference in the world between the service which *flows* from them when they are priests unto God and the works which they *do* under the impression that a good work is a good work no matter by what kind of man it is done. In the one case the good man, who is the man of God, is the spiritual unit, his works are the fruit of the Spirit and the power of God is in them. In the other case the good work is the ethical unit, and however fair it may look to the outward eye it is like that house which was built upon the sand. "Except the *Lord* build the house, they labor in vain that build it."

(b) Here is the other application of the principle of the universal priesthood of believers. In a Fellowship of the Spirit there must be special gifts other than that possessed by the minister. There are therefore other ministries than that exercised by the minister of the Word. We may bring them compendiously under the New Testament name of the "ministry of tables." The men and women who are called to exercise this kind of ministry have the gift of practical wisdom, such as Stephen had. The offices which they fulfil are very various. To think of the Church in our day, some have a gift for economics, some for the organization of industry, some for social amelioration, and so forth. Let these people get together in groups and think through the problems which vex the body politic, always doing their thinking as priests unto God. That is Church work quite as much as teaching in the Sunday School or singing in the choir. It is simply a service of another kind. There should be many kinds of ministry in the Church, but one Spirit.

Let me sum up this second head of my address by reminding you and myself that God's Word to man is very plain. It is first *the Gospel*, the good news that, once for all, He sent His Son into the world to save all who receive Him from sin and death. Then it is a twofold command, springing out of the Gospel, that we love

Him with all that is in us, and our *neighbor* as ourselves. Note that the Word of God is entirely in the realm of personal relations, *His* love to *us, our* answering love to *Him,* and that love to *one another* which is the outflow of our love to Him. Everything else that can be called right and good, everything else that can bless mankind, follows from that trinity of personal relations. To omit any one of the three is to fall into legalism and futility. To say, for instance, that it is enough to love one's neighbor is to miss both the meaning and the power of love to the neighbor. In all our Church work, whether it be for the Church itself or for the world without, let us never bate one jot of the Word of God. Love to *God and neighbor* is God's law for human life, and that law can only be observed as it is baptized in the faith that God loves us all with a knowledge-surpassing love.

(3) *The minister's relation to the world within his own soul.* This relation is the most crucial of the three for our subject. All comes to a focus here. The minister who is not gaining the victory over the world within cannot be doing much for the world without. "He that would win must first be overcome; he that would fight abroad must firstly die at home." John Bunyan's couplet hits the mark. Here in my last word to you, which concerns the minister's inner life, I must practise very strict economy. I am not going to speak, for instance, about the minister's reading, important as that is, except perhaps to say this: Many ministers make a fetish of reading. The more they read, the better. The result in most cases is mental indigestion. It is said that John Bunyan, whom I quoted a minute ago, wrote more books than ever he read. But what he read, he *read*. His way was to read, ponder well and inwardly digest. He *knew* his Bible and he *knew* Luther's Commentary on *Galatians*. He thought much and he prayed much over them. What he lost in *breadth* through not reading much general literature he gained in *depth* through allowing his thought to revolve around what he read. Better to read half-a-dozen good books well than to skim a whole library! A minister of today must, of course, read widely, but let him beware of the pitfalls. "Take heed what ye hear," said our Lord. "Take heed what ye read" is a fitting corollary of that saying for our time. We seem to have plenty of breadth, but we need more depth. It is the vertical dimension that calls for exploration.

It is of *prayer* that I wish to speak in conclusion. I know that little is gained by telling people to pray. The prayer which does not well up spontaneously from a soul's sense of need is something short of genuine prayer. It may be "saying one's prayers," but it is not praying. Surely, however, we might all have a deep sense of need in these days. The state of the world, which we feel ourselves so powerless to remedy, constitutes a loud call to us to cast ourselves unreservedly and importunately upon God. From my acquaintance with students of Divinity, I can safely say that the great majority of them are possessed of a fervent desire to help their fellowmen. But why do so many lose their early zest with the passing of the years? Because, with all their learning, they have not learned the secret of waiting upon God. I do not envy the minister who does not preach the Gospel, but still less do I envy him who preaches it with a cold heart. It is worse than useless to preach it so. It is not preaching at all. It is letting words go forth between the lips, words which *ought* to glow and burn, but which, because they have passed through a refrigerator, leave the hearts of the hearers colder than before. Nor do I envy the pastor who moves among his people with a cold heart, having no more than a social or official interest in them. Believe me, your love for your people will be an exact reflection of your interest in Christ and His Gospel. A min-

ister's life is either the highest and richest in all the world, or else it is a misery and a sham. It all depends upon the state of his *inner life*.

How are we to get that spiritual glow which will make our words touch and move the lives of men? And if we have it, how are we to *maintain* it amid all the disappointments and vexations that are sure to cross our path, or amid the world's blandishments, which have it in them to bring a worse blight upon the soul? How are we to be able to say with the greatest of all missionaries: "Now then, we are ambassadors for Christ, as though God did beseech you by us; we entreat you on behalf of Christ, be ye reconciled to God"? How are we to be all afire with the Word of God to us men in Jesus Christ?

A former principal of my own college, Marcus Dods, said on his deathbed to one of his students: "Ah, nothing will do save a passion for Jesus Christ." Tell me, my brothers, if you have not the heart which glows and burns for Christ, do you *desire* to have it? Some think they have not got it, because they are not built that way. The real reason is that they have not *prayed* for it passionately. "Pray without ceasing." That is one of the standing orders of the Christian life. It is a standing order for the minister. It is often said that Jesus never uttered any positive commands. I do not agree. He gave at least one positive command to His disciples and repeated it again and again. "Ask . . . Seek . . . Knock." Keep knocking. Pray importunately. Do not faint upon the doorstep. The answer is coming all the time. "Have faith in God." It was almost immediately after His injunction to persistent prayer that our Lord put the reproving question: "Why call ye me, Lord, Lord, and do not the things that I say?" If we are *His* followers we shall do this thing which he lays upon us. Let us make with one another a covenant of prayer and the issue will surpass our fairest dreams.

DEGREES, FELLOWSHIPS AND PRIZES

THE degree of Bachelor of Theology was conferred upon the following students who held the degree of Bachelor of Arts or its academic equivalent, from an approved institution, and who had completed the course of study prescribed therefor in this Seminary:

Frederic Barcroft Ackley
Lawrence Willard Allen
Donald Andrew Baigrie
Willis Alden Baxter
Adolph Henry Behrenberg
Robert Benjamin Boell
George Alexander Bowie
James Henry Brown
Lauren Edgar Brubaker, Jr.
Edward James Caldwell, Jr.
Richard Peter Camp
LeRoy William Christiansen
Byron Ross Cleeland
Millard Carson Cleveland
Pancras Carlisle Curt
Edwin Ferguson Dalstrom
Melvin Hampton Dillin
Dean Newton Dobson, Jr.
Benjamin Franklin Ferguson
Howell Maurice Forgy
Stewart William Hartfelter
Everett Franklin Hezmalhalch
Lloyd Stephenson Hindman
Edmund Harris Kase, Jr.
Theodore Frelinghuysen Kennedy
Bryant Mays Kirkland
Theodore Koopmans
Gerald Theodore Krohn
Henry Bernard Kuizenga
Gordon Alexander MacInnes
Donald Bruce Mackay
Vernon Preston Martin, Jr.
William Henry Maurer
Edward Nelson Maxwell
John Franklin McHendry
Bruce Manning Metzger
Seth Cook Morrow
Russell Edward Otto
Harry Peters
Henry Erskine Pressly
Robert Watterson Rayburn
Paul Brown Rhodes
Gordon Link Roberts
Paul Minnich Robinson
Donald Wilmer Scott
Robert Wesley Scott
Robert Barr Stewart
Harold Sigve Strandness
Frank Lawson Suetterlein
Donald Yost Swain
Galbraith Hall Todd
Wendell Swift Tredick, Jr.
Leonard John Trinterud
Earl F. Tygert, Jr.
Warren Walton Warman
Theodore Oscar Mitchell Wills
Rudolph Herr Wissler

The degree of Master of Theology was conferred upon the following students who held the degree of Bachelor of Arts or its academic equivalent, and the degree of Bachelor of Theology, or its theological equivalent, from approved institutions and who had completed the course of study prescribed therefor in this Seminary:

Benjamin Edward Bollman
Ronald Bower Brook
Hans-Werner Gensichen
Arpad Gönczy
Young Kyo Hahn
Frederic William Helwig
James Munn McChesney, Jr.
Samuel Murray
Frank Robinson Neff, Jr.
James Zwemer Nettinga
Lubbertus Oostendorp
Willem deWet Strauss
Adolf Ungemach

Fellowships and prizes were awarded as follows:

The Fellowship in Old Testament (Biblical Theology) to
Leonard John Trinterud

The Fellowship in New Testament (New Testament Literature) to
Bruce Manning Metzger

The Fellowship in Apologetics to
Henry Bernard Kuizenga

The Hugh Davies Prize in Homiletics to
Paul Brown Rhodes

The Benjamin Stanton Prize in Old Testament Literature to
Elwyn Earle Tilden, Jr.

The First Robert L. Maitland Prize in New Testament Exegesis to
Elwyn Earle Tilden, Jr.

The Second Maitland Prize to
Paul Hallock Merkle

The John Finley McLaren Prize in Biblical Theology to
Elwyn Earle Tilden, Jr.

The Second McLaren Prize to
Arthur Copeland

The Archibald Alexander Hodge Prize in Systematic Theology to
Alexander Christie

THE ALUMNI ASSOCIATION

THE Rev. George H. Talbott, D.D., secretary of the association, has sent the following account of the annual meeting:

"The annual meeting of the Alumni Association was held on Monday evening, May 16. The alumni, as usual, gathered around the banqueting tables in the Princeton University gymnasium. The exact number of alumni present is not known to the secretary, but a count by tables indicated that over four hundred were present, and in good gastronomical condition. It is this observer's opinion that every year the alumni meetings 'are getting better and better in every way' (thanks to Dr. Coue for that phrase). There is more *esprit-de-corps*. There is more of the old college spirit. There is less tension. When the alumni meeting was held following commencement exercises on Tuesday, everyone seemed to be in a hurry to get away to catch a certain train, and there was a marked tension throughout the gathering. The evening meeting on Monday night seems to have relieved that considerably, and the feeling appears to prevail that the graduates might just as well sit in the gymnasium and listen to wild stories full of sound and fury as to retire to any of the dormitories and there inflict or have inflicted upon them the same medicine. The retiring president, Dr. Roy Ewing Vale, Detroit, Class of 1912, made an excellent presiding officer.

"The program for the evening represented a sort of an old-home week. All the speakers were Princeton Seminary men, and in the main, our thoughts clustered around the Seminary rather than everything else under the sun. That is as it should be. Dr. Robert E. Speer opened the meeting with prayer and after a delightful dinner and after some splendid numbers by the Westminster Choir School, under the direction of Dr. John Finley Williamson, the program for the evening was entered into with considerable zest. The minutes of the previous meeting were not read because the secretary read his minutes to the Executive Council and they were approved, and thus about five minutes' time was saved, which was given to Dr. Erdman, who is rapidly developing into an 'old maestro'! Never did the alumni sing with such depth of feeling. The climax of the concert, for that is what it became, was reached when 'MacNamara's Band' was brought forth. Dr. Erdman never was in finer form, and brought his large vocal ensemble to its supreme effort of the evening with deep psychological insight and with rare powers of discernment. It should be noted that Dr. Williamson escorts his choir to the exit before Dr. Erdman tunes up his horde. Either this is artistic temperament on the part of Dr. Williamson or deep wisdom. I suspect the latter.

"The treasurer's report was also read by Dr. Erdman. There is this marked difference between his ability as a choir director and as a treasurer. His alumni chorus had tremendous volume whereas his treasurer's report was voluminous but not 'meaty.'

"Dr. Hugh McCrone, president of the Alumni Council, gave his report and presented the nominations for officers for the coming year:

"The Rev. Stuart Nye Hutchison, D.D., Pittsburgh, Class of 1903, president.

"The Rev. Robert Brewster Beattie, D.D., East Orange, Class of 1899, vice-president.

"The Rev. Charles R. Erdman, D.D., LL.D., Class of 1891, treasurer.

"The writer, the Rev. George H. Talbott, D.D., of Passaic, was reelected as secretary, and the following members were

elected to the Executive Council for a period of three years:

"The Rev. George J. Russell, D.D., New York, Class of 1902; the Rev. Daniel Wilson Hollinger (reelected), Class of 1901.

"Before the speaking of the evening began, Dr. Vale called upon all those of the foreign field who were in attendance to rise, state their name, and their place of labor, and the same was done for those who are serving on the home mission fields.

"The addresses of the evening were arranged in sequence. Dr. Jesse Herrmann, Class of 1913, Lexington, Ky., spoke with power and conviction on what we owe to the Seminary. Dr. Robert Brewster Beattie, newly elected vice-president, who substituted for Dr. Harold E. Nicely of Rochester, N.Y., Class of 1923, who was ill, spoke on 'What We Can Expect of the Seminary.'

"Although Dr. Beattie spoke on a few hours' notice, his remarks were so full of thought that it could be said of his speech, as was said of Webster's reply to Hayne, 'that it had been in his heart for years.' The secretary of the Alumni Association spoke on 'What We Can Do for the Seminary.'

"Members of the faculty were introduced by Dean Roberts and Dr. Pugh introduced to the alumni the members of the Board of Trustees. Dr. John A. Mackay, our president, received what could only properly be called an ovation, and spoke on the plans and purposes of the Seminary that are close to his heart. After singing two verses of 'All Hail the Power of Jesus' Name,' the alumni meeting closed with the benediction by the new president, Stuart Nye Hutchison, D.D. All in all, it was a splendid meeting of the alumni, for it acquainted many of the alumni with conditions in the Seminary of which a large number of us are all too ignorant."

THE ALUMNI AND THE FORWARD MOVEMENT

"EYES was I to the blind, feet was I to the lame, and the cause of him that I knew not I searched out."

The Forward Movement for its success is dependent upon the cooperation of the alumni. Each man in his place wields his measure of influence, knowing this institution and its needs and its valuable place in the Church. He comes in contact with the people whose hearts and interests he has—people who can help if their hearts are stirred and their minds are informed; and he can speak the informing and influential word.

There is building throughout the Presbyteries an organization known as the General Forward Movement Committee. There are representatives in every Presbytery in the Synod of Pennsylvania, the Synod of New Jersey, the Synod of Baltimore, and also a representative in the Synod of Kentucky. Because of the claims of other seminaries, our territory for intense cultivation is limited; and yet friends may be found wherever our alumni have gone.

Following is the organization thus far established. If you will get in contact with the representative in your Presbytery and do everything you can to counsel with him and help him to carry out the general program, it will be a valuable service. There are three things that every alumnus may do:

First—face his own personal responsibility for some contribution toward solving the problems of the Seminary;

Second—bring his church to understand its responsibility, through its own benevolence budget, to prevent any annual deficit;

Third—discuss with the Forward Movement representative in his Presbytery any members of his congregation or friends who should be informed concerning the Seminary's needs; and in that connection secure copies of the pamphlet, *Princeton Seminary Faces the New Frontier,* and see that it is read by those who ought to be informed. We must get the Church to thinking again, as it has not for many years, on this problem of theological education and the adequate training of our ministers, and how it is to be financed.

In this connection already a committee has secured from the official representatives of the Board of Christian Education the promise that gifts designated by the individual church from its benevolences to the Seminary will be credited on the church's benevolence quota.

There was secured at the recent General Assembly the appointment of a committee to study the whole problem of our theological seminaries, and make recommendations in connection with that study.

Also, there is being worked out the relating in some way of the capital needs of the seminaries to the general ten-million-dollar Board of Christian Education campaign, it being fully realized now that theological education is a vital and crowning part in any well rounded program of Christian Education.

The General Forward Movement Committee as Thus Far Established

The Administrative Committee of the trustees together with:

Synod of Baltimore—A. Brown Caldwell, A. H. Kleffman, J. Hillman Hollister.

Synod of Kentucky—Jesse Herrmann.

Synod of New Jersey—Stewart M. Robinson, George H. Talbott, George G. Horn, Robert B. Beattie, Walter L. Whallon, William T. Hanzsche, Reuben F. Pieters, Elbert Lansing Bennett.

Synod of Pennsylvania—S. Carson Wasson, John C. Corbin, W. S. Drummond, W. C. Thompson, Henry B. Strock, E. Scott Byers, Edward H. Jones, J. R. E. Craighead, Harry L. Somers, Barnett S. Eby, Ganse Little, J. Ramsay Swain, Roland B. Lutz, Daniel C. Schnebly, Emanuel C. Pires.

HENRY SEYMOUR BROWN

VISITING PREACHERS AND LECTURERS AT THE STUDENTS' WEEK-NIGHT SERVICE

On invitation of the faculty, the following preached in Miller Chapel:

The Rev. William L. Imes, D.D., pastor of the St. James Presbyterian Church, New York City.

Robert E. Speer, D.D., president of the Board of Trustees.

The Rev. S. C. Carpenter, D.D., dean of Exeter, England.

The Rev. Walter L. Lingle, D.D., LL.D., president of Davidson College.

Addresses were delivered before the student body by:

Professor Otto A. Piper, D.D., guest professor of systematic theology, on "The Religious Conflict in Germany."

Dr. Adolf Keller, general secretary for the European Central Office for Inter-Church Aid, Geneva, Switzerland, on "The Oxford Conference—What Now?"

The Rev. Henry S. Randolph, Ph.D., superintendent of the Farm School, Swannanoa, N.C., on "The Emerging Mountaineer."

Mr. Albert L. Kramer, retired business man and author, on "What Is Truth?"

The Rev. Miguel Rizzo, Brazilian pastor, teacher and theological professor, former moderator of the Church of Brazil, on "The New Century in Brazil."

The Rev. A. J. Muste, D.D., director of Labor Temple, New York City, on "The Church and the Labor Situation."

The Rev. Earl L. Douglass, D.D., pastor of the Summit Presbyterian Church, Germantown, Pa., on "Study Habits of the Minister."

Mr. Yahya Armajani, professor in Alborz College, Teheran, Iran, on "The Realities of Western Civilization."

Professor George L. Paik, Ph.D., dean of the Liberal Arts Department, Chosen Christian College, on "The Place of the Bible within and without Korea."

The Rev. John Elder, Ph.D., missionary in Iran, on "Modern Missions in Iran."

Mr. Andrew T. Roy, missionary and teacher at Nanking University, China, on "Christian Pacifism."

The Rev. Victor H. Lukens, D.D., pastor emeritus, First and Trinity Presbyterian Church, South Orange, N.J., on "God's Healing Force."

Professor Henry Norris Russell, Ph.D., D.Sc., director of the Observatory and professor emeritus of astronomy, Princeton University, on "Some Theological Bearings of the Principle of Uncertainty."

The Rev. Stewart M. Robinson, D.D., pastor of the Second Presbyterian Church, Elizabeth, N.J., and editor of *The Presbyterian,* on "The Printed Page."

Mr. Francis S. Harmon, member of the Censor Board of Motion Picture Producers and Distributors, on "The Relation of the Church to the Motion Picture Industry."

The Rev. Juan Orts Gonzales, D.D., Spanish Evangelical, on "The Evangelical Church and the Spanish Crisis."

The Rev. Arthur Limouze, D.D., secretary, Board of National Missions, on "The Pastor and the Kingdom Task."

Professor Charles G. Osgood, Ph.D., Holmes professor of belles lettres, emeritus, Princeton University, on "Profane Literature."

L. P. Stone Lectures

The Stone Lectures were delivered February 14-18 by the Rev. Otto Piper, D.D., guest professor of systematic theology. The general subject of the lectures was "The Christian Interpretation of History."

The lecturer for the Seminary year 1938-39 will be the Rev. George L. Robinson, Ph.D., D.D., LL.D., emeritus professor of Old Testament literature, the Presbyterian Theological Seminary of Chicago. His subject will be "The Bearing of Archaeology on the Old Testament." The tentative date is February 20-24, 1939.

The Students' Lectureship on Missions

The Students' Lectures on Missions were delivered November 8-12, 1937, by the Rev. William Paton (M.A. Oxon), secretary of the International Missionary Council and editor of the *International Review of Missions*. The general subject of the lectures was "The Universal Church and the New World Order."

The lecturer for the Seminary year 1938-39 will be the Rev. Juan Orts Gonzales, former editor of the *Le Nueva Democracia,* now residing at Richmond, Va. It is expected that these lectures will be given some time in November.

Dr. Juan Orts Gonzales is a Spaniard and a former member of the Franciscan Order who, after his conversion to the evangelical faith, became a member of the Southern Presbyterian Church. For many years he edited *La Nueva Democracia,* a Christian review published for the educated classes in Latin America. In recent years, up to the time of the Spanish civil war, he labored in Spain as a Christian evangelist and writer, devoting special attention to the care of large numbers of priests and monks who had left the Roman Catholic Church.

Day of Prayer

A Special Day of Prayer was observed on March 15 with addresses by the Rev. William Hiram Foulkes, D.D., moderator of the General Assembly and pastor of the Old First Church, Newark, N.J., on "The Paradox of the Ministry." During the day groups of students met separately for discussion and prayer. An impressive communion service was conducted at the close by Professor Donald Mackenzie, D.D.

Payne Hall

Payne Hall, in its sixteenth year of service, has provided a home during the furlough period for the following missionaries and their families: W. M. Baird of Korea; A. H. Bernheisel of Korea; A. H. Birkel of China; B. E. Bollman of the Philippines; H. W. Close of Syria; A. G. Fletcher of Korea; T. N. Harer of Guatemala; P. J. May of Africa; J. E. Napp of India; A. M. Romig of China; C. P. Russell of Egypt; J. W. Willoughby of Iraq.

Princeton Seminary at the 150th General Assembly

On Monday evening, May 30, the annual Assembly Banquet of Princeton Seminary Alumni was held in one of the dining rooms of Convention Hall. The large number who attended and the spirit of the meeting were a splendid tribute to the efforts of the chairman of the Executive Council of the Alumni Association, the Rev. Hugh B. McCrone. Dr. McCrone succeeded in securing an attendance which, according to all reports, was larger than that present at any previous General Assembly.

The beloved professor emeritus of Practical Theology, Dr. Charles R. Erdman, led the company in the singing of old songs so dear to the heart of every alumnus of Princeton Seminary. Greetings from the Presbyterian Church as a whole were brought by Dr. Charles W. Welch, moderator, and from the Church of Scotland by Dr. Daniel Lamont. Dr. Henry Seymour Brown, vice-president of the

Seminary, spoke of the Forward Movement. The proceedings came to a close with an address by President Mackay. Dr. Stuart Nye Hutchison, the new president of the Alumni Association, was in the chair. It was a pleasure to observe among the guests at the speakers' table the president emeritus, Dr. J. Ross Stevenson, fresh from the great ecumenical gathering at Utrecht.

The Ministers' Conference

During four days, June 27 to July 1, the old-time Princeton Summer School was reborn in a modest way under the title of Conference for Ministers. The Conference was organized as a venture of faith by a joint committee of the Faculty and the Alumni Association. Despite the fact that an unusual number of alumni in the eastern area had been present at the General Assembly in Philadelphia, and that a registration fee of five dollars was charged, there were one hundred registrations, seventy-eight for the full length of time.

For those privileged to be present the experience was an unforgettable one. In the mornings there were three lecture hours, and a half-hour period for worship. Professor Donald Mackenzie gave a course on *New Testament Bible Study,* Professor Otto Piper on *Theology and Its Social Implications,* and President Mackay on *Crucial Issues in the Religious Life and Thought of Today.* The lectures were held in Stuart Hall in the history classroom, and the worship services in Miller Chapel. In the afternoon some fifty of those present met in groups with Dr. Donald Wheeler for a special course in *Bible Reading and Sermon Delivery.* Dr. Wheeler, who is recognized as one of the foremost teachers of his subject in the whole country, gave himself with his usual abandon to his task for four and sometimes more consecutive hours each day.

When the program was made it was expected that Principal John Whale of Cheshunt College, Cambridge, would preach each evening. Unfortunately, Dr. Whale did not arrive until Thursday afternoon, having been delayed by the graduation exercises of Glasgow University, at which he received an honorary degree. Fortunately, Dr. Frank W. Norwood, late of the City Temple, London, was secured for three evenings. Dr. Whale preached on Thursday evening and gave the closing address of the Conference at noon on Friday. No one who heard these two outstanding preachers will ever forget the thrill and the inspiration which their words brought.

The unanimous sentiment of those who attended this Conference was that every effort must be made to make it an annual event and an integral part of the Seminary's contribution to her alumni. It was interesting to observe that a considerable number of those present were not alumni of the Seminary, while some were ministers of other denominations. There were men present who had come from points as far distant as Florida, North Carolina, Wisconsin, and Ohio. With the cooperation and goodwill of all concerned, it is hoped that a still better program may be prepared for next year, and that the attendance will be doubled. While there are conferences and conventions many in all parts of the country, Princeton Seminary has a mission all her own to fulfill in helping ministers to interpret the everlasting truths of the Gospel and to confront in the light of these the complex problems of modern life and thought.

An excellent group picture of those who attended the Conference was made. Copies may be secured for one dollar each by writing to the Seminary.

The American Association of Theological Schools

The American Association of Theological Schools held its eleventh biennial meeting at Emmanuel College of the University of Toronto, Toronto, Canada, June 13-15, 1938. There was a large representation from the United States and Canada. Three full days were devoted to addresses, committee reports and the frank discussion of common problems.

An extended report of the Commission on Accrediting of Theological Seminaries was presented by Dean L. J. Sherrill, Louisville Theological Seminary. During the past four years Dean Sherrill has served as executive secretary of the association and with his colleagues has given himself unsparingly to the tremendous task of establishing some norm by which to evaluate theological institutions. The commission under his chairmanship has made remarkable progress in the face of many difficulties.

Up to the present time sixty institutions, including Princeton Seminary, are on the accredited list of theological seminaries. The work of the commission not only stimulates the seminaries to strive for accreditation but spurs the accredited schools to correct their deficiencies. Institutions may differ radically in their theology and their conception of the proper curriculum, but there is no reason why they cannot work together to raise the standards of theological education.

The following were elected as officers for the next two years: President, L. J. Sherrill, dean, Louisville Theological Seminary; vice-president, Everett C. Herrick, president of Andover-Newton Theological Seminary, Newton Centre, Mass.; treasurer, A. R. Wentz, professor of church history, Lutheran Theological Seminary, Gettysburg; executive secretary, Edward H. Roberts, dean of students, Princeton Theological Seminary. The host for the 1940 meeting will be The College of the Bible, Lexington, Ky.

The Autumn Conference of Alumni

The ninth Conference of Alumni of Princeton Theological Seminary will be held on the campus on Thursday and Friday, September 15 and 16. Sessions will continue from Thursday afternoon to Friday noon. The leaders of the conference will be announced later. The music will be under the direction of the Westminster Choir School. All alumni will be welcome. Dormitories will be open for overnight guests. Please reserve the dates, September 15 and 16.

Hugh B. McCrone,
Chairman, Executive Council

The Next Seminary Year

The one hundred and twenty-seventh session of the Seminary will open on September 20 with matriculation of new students in the parlor of Hodge Hall and the drawing for the choice of rooms by entering students at three o'clock in Stuart Hall.

As stated in the annual catalogue, a student desiring to enter the Seminary must apply for admission by filing with the Dean of Students a formal application, a copy of which will be sent upon request. The application should be filed as early as may be convenient and not later than August 1, and should be accompanied by a letter of commendation from one's pastor and a transcript of all academic work completed. In order to be admitted to matriculation and enrollment as a student in the Seminary, the applicant for admission, whose application has been approved, must present to the Dean of Students a college diploma, or other evidence of the degree received and the year when given.

A student coming from another Seminary must file with his Application for Admission blank a letter of dismissal from such Seminary, together with a full official statement of the courses already completed.

The opening address of the Seminary year will be given in Miller Chapel on Wednesday, September 21, at eleven o'clock, and lectures and recitations will begin the same day.

Professor Brunner

Great interest has been aroused by the coming of Professor Emil Brunner of the University of Zurich, who will give courses in the Seminary during the year 1938-39 as guest professor of systematic theology. It had been hoped that Dr. Brunner would be able to take part in the Fall Alumni Conference. Unfortunately, however, the *Saturnia,* on which he proposes to travel from Trieste, will not arrive until the day of the Conference. The two weeks of the voyage from Trieste to New York on a slow-traveling boat will be Dr. Brunner's only vacation in view of other engagements in Europe before he leaves. That being so, it would not be fair to ask him to give two addresses on the day of his arrival, especially in view of the possibility that the ship might arrive late. It is hoped, however, that the boat will arrive in time to enable Professor Brunner to meet in a social way those present at the Conference.

Dr. Brunner will be accompanied by Mrs. Brunner, who, after a two or three months' sojourn in Princeton, will return to Switzerland. It is hoped that in the course of the year Dr. Brunner may find it possible, in addition to his Seminary duties, to give some lectures to seminary and ministers' groups in various parts of the country.

The Alumni and the Library

The alumni of the Seminary are finding much encouragement in the unusual resources which the Library places at their disposal. Every alumnus may request the Library to lend by mail the books which he desires to read. Most of the volumes in the collection of two hundred thousand books and pamphlets may be borrowed for use in the private study of the alumni.

The borrower who wishes to enjoy these privileges is requested merely to pay the costs of postage and to return the volumes promptly. The reduced rates for library books within the first three postal zones enable the alumni within this area to obtain books at a very low cost. However, books may be borrowed, at somewhat greater expense, from any place in the United States.

Some estimate of the great contribution that the Library is making to the Seminary and its alumni may be gained from the fact that last year almost nineteen thousand items were lent to students and alumni, while the books on reserve were consulted over ten thousand times during the school year. This extensive use of the Library sometimes makes it difficult for the borrower to obtain immediately the books he wants. However, every effort will be made during the coming year to minimize any delay which might result from the demand for books. The alumni, therefore, are invited to increase their requests for good reading.

The librarian is eager to help the alumni in the selection of books for study. Short bibliographies and reading lists will be prepared for anyone who desires guidance in planning his reading. Alumni who are engaged in studying scholarly problems or in writing books may avail themselves of the reference service of the Library.

The Library is endeavoring to preserve in the Alumni Alcove a copy of every book which has been written by a graduate of the Seminary, as a testimony to the influential position which the Seminary occupies in the religious life of the world. The Alcove is supported entirely by the gifts of authors. All alumni who have published books or pamphlets are invited to present an autographed copy of their works for perpetual preservation in the Alumni Alcove of the Seminary.

The Theological Book Agency

Another forward step has been taken by Princeton Seminary. The alumni who return for the Fall Conference will find on the campus a first-class bookstore. The Theological Book Agency is an official organ of the Seminary, and carries a large stock of standard religious works, textbooks, and recent theological books of interest to both alumni and students. The members of the faculty have cooperated with the committee in choosing the basic stock of books, and no effort has been spared in the search for religious literature of real merit. During the Fall Conference its full stock of over three thousand new and second-hand volumes will

be available for purchase at attractive prices.

The Theological Book Agency is conveniently housed in two spacious rooms which have been prepared for it in the basement of Miller Chapel. It is in the care of a student manager who works under the supervision of the president, the librarian, and the assistant treasurer of the Seminary. The Agency is not operated for profit.

The Agency opened on a very small scale for the Summer Conference, and was enthusiastically received by the alumni who were in attendance. Alumni who like to keep well informed on current religious thought, and who desire to add standard books, both new and second-hand, to their libraries will find the Theological Book Agency fully equipped to supply their wants. Mail orders can be filled during the school year, and inquiries from alumni will always be welcome.

ALUMNI NOTES

[1889]

The Rev. T. W. Sloan has moved to 303 Crescent Avenue, Greenville, S.C.

[1890]

The Rev. Frank B. Everitt is now regular supply of Pierce Memorial Church, Farmingdale, N.J.

[1892]

The Rev. William M. Barr has moved to Pleasant Valley, N.Y.

[1893]

The Rev. George E. Gillespie, D.D., Woodbury, N.J., has announced his retirement from the active ministry.

The Rev. Robert L. Gamon has retired from his work with the Board of National Missions.

[1894]

The Rev. Phineas B. Kennedy, although retired from active responsibilities with the Albanian Evangelical Mission, will continue to have a part in the evangelization of Albania, and plans to sail on July 7, 1938, for that country.

[1898]

The Rev. Norman B. Harrison resigned his pastorate at Oliver Church, Minneapolis, Minn., on February 1, 1938, and is entering evangelistic work.

[1900]

The Rev. D. M. Clagett has been called to the church at Elk City, Okla.

[1903]

The Rev. William J. Sharp began as pastor of Bethany Church, Tacoma, Wash., November 1, 1937.

[1904]

The Rev. Alexander Mitchell has moved to 50 Curtis Street, Somerville, Mass.

[1905]

The Rev. Emanuel C. Pires is now serving the First Church, Beaver, Pa.

The Rev. F. R. Marsh has resigned from Union Church, Tavares, Fla., on account of ill health.

[1906]

The Rev. Ernest G. Wood has accepted a call to St. Peter's Church, Spencertown, N.Y.

[1908]

The Rev. William Woodfin, D.D., has resigned the pastorate of the Edgewater Church, Chicago, Ill., due to ill health.

[1909]

The Rev. J. Norman King has been appointed stated supply of the First Church, McComb, Blanchard Church, Findlay, and First Church, Van Buren, Ohio.

[1910]

The Rev. James M. Thompson began at First Church, St. Cloud, Fla., November 1, 1937.

The Rev. Fred A. Kullmar was installed pastor of First Church, Lake Worth, Fla., December 10, 1937.

[1911]

The Rev. Lauren G. Bennett celebrated the 25th anniversary of his pastorate of the Basking Ridge, N.J., congregation on January 26, 1938.

[1912]

The Rev. Wallace Harper Carver, D.D., was installed pastor of First Church, Arlington, N.J., October 27, 1937.

[1914]

The Rev. DeForest N. Shotwell is now serving the First Churches of Encampment and Saratoga, Wyo.

[1915]

The Rev. William E. Dysart has accepted the call of the Federated Church at Blue Springs, Neb.

[1917]

The Rev. R. M. MacDonald has been called to Rockland, Mass.

The Rev. Harry Edwin Ulrich has been awarded the degree of Doctor of Divinity by the University of Dubuque, Dubuque, Iowa.

[1918]

The Rev. Russell Paynter took up his work at Bethany Temple, Philadelphia, Pa., February 7, 1938.

[1919]

The Rev. H. Spencer Edmunds, D.D., has recently celebrated the 15th anniversary of his pastorate of the Second Church, Roanoke, Va.

The Rev. Curtis M. Glick terminated his pastorate at Memorial Church, Roosevelt, N.Y., October 1, 1937.

The Rev. George J. Goris has been installed pastor of the First Church, Peotone, Ill.

The Rev. Robert L. Logan began at Northminster Church, Evanston, Ill., November 1, 1937.

[1920]

The Rev. James L. Chesnut began at First Church, Fairmount, W.Va., November 18, 1937.

[1921]

The Rev. Howard D. Talbott began at First Church, Youngstown, Ohio, February 1, 1938.

[1923]

The Rev. Henry Little, Jr., is now pastor of Tyler Place Church, St. Louis, Mo.

[1924]

The Rev. J. Lowrey Fendrich, Jr., was installed pastor of the Metropolitan Church, Washington, D.C., January 2, 1938.

The Rev. William Mitchell began at Hedrick Church, Iowa, August 1, 1937.

The Rev. Harold E. Nicely began at Brick Church, Rochester, N.Y., February 16, 1938.

[1925]

The Rev. Carl W. McMurray is now serving the First Presbyterian Church, Marion, N.C.

[1926]

The Rev. Joseph M. Ewing began at First Church, Fresno, Calif., May 1, 1938.

The Rev. Alexander Gray has moved to 901 Walnut Street, Georgetown, Tex.

The Rev. Henry A. Lynch began at First Church, Walters, Okla., October 24, 1937.

The Rev. John A. Orange is now serving First Church, Lodi, Wis.

[1927]

The Rev. Meyer M. Hostetter began at Doylestown Church, Doylestown, Pa., May 15, 1938.

The Rev. Albert J. Sanders began service at First Church, Dalton, Ohio, September 26, 1937, in conjunction with his work under the Board of Foreign Missions.

[1928]

The Rev. Melvin L. Best has accepted the call of the First-Central Church, Pittsburgh, Pa.

The Rev. Herbert Braun has moved to 1963 West Sixty-ninth Avenue, Philadelphia, Pa.

The Rev. John D. Gregory assumed the pastorate of the church at Rye, N.Y., May 1, 1938.

The Rev. Daniel E. Kerr began at Daniels Park Church, Cedar Rapids, Iowa, on May 15, 1938.

[1929]

The Rev. Philip H. Austin was installed pastor of the Church at Plano, Tex., January 31, 1938.

The Rev. Frielie E. Conaway was installed pastor of First Church, Paullina, Iowa, January 3, 1938.

The Rev. J. Wesley Ingles is now assistant pastor of First Church, Westfield, N.J.

The Rev. William M. MacInnis began at First Church, Endicott, N.Y., May 1, 1938.

The Rev. Paul N. Poling began at First Church, El Paso, Tex., January 16, 1938.

The Rev. Robert T. Taylor received the honorary degree of Doctor of Divinity from James Millikin University, Ill., in June 1938.

The Rev. John A. Visser was installed pastor of Vance Memorial Church, Wheeling, W.Va., February 24, 1938.

[1930]

The Rev. Adolph F. Broman began as dean of men at Moody Bible Institute, Chicago, Ill., November 1, 1937.

The Rev. Frederick B. Crane was installed pastor of First Church, Hazleton, Pa., February 17, 1938.

The Rev. Joseph C. Dickson began at Hawley Memorial Church, Blue Ridge Summit, Pa., September 1, 1937.

The Rev. Chauncey R. Gleason began at First Church, Sardinia, Ohio, February 15, 1938.

The Rev. William Glen Harris was installed pastor of the Birmingham Church, Detroit, Mich., April 5, 1938.

The Rev. Matthews E. McPhail began at First Church, Goose Creek, Tex., March 1, 1938.

The Rev. Harry J. Scheidemantle is now serving Minerva Church and New Harrisburg Church, Hibbetts, Ohio.

The Rev. Kohei Takada began at the Japanese Church, Watsonville, Calif., December 1, 1937.

The Rev. Robert M. Tignor began at the Yeadon, Pa., Church on March 15, 1938.

[1931]

The Rev. R. C. Whisenhunt has moved to 1905 Waughtown Street, Winston-Salem, N.C.

The Rev. John Trevithick Wriggins is now a student at Yale Divinity School.

[1932]

The Rev. R. Park Johnson resigned his pastorate at Yeadon, Pa., on January 1, 1938, to go to Teheran, Iran, where he will become professor of English in Alborz College.

The Rev. Charles A. Platt began at the Ambler, Pa., Church on June 19, 1938.

The Rev. Earl F. Schottke has been called to the South Charleston, Ohio, Church.

[1933]

The Rev. Earl Franklin Fowler was installed pastor of Bethany Church, Lancaster, Pa., April 1, 1938.

The Rev. John T. Galloway began at First Church, Frankfort, Ky., October 7, 1937.

The Rev. John MacDonald is now serving Community Church, Victor, Mont.

The Rev. John H. P. Strome began at Central Church, Newark, N.J., December 5, 1938.

[1934]

The Rev. Paul C. Dickenson began at Fort Sanders Church, Knoxville, Tenn., April 1, 1938.

The Rev. Peter H. Monsma began at First Church, Lansing, Mich., February 1, 1938.

[1935]

The Rev. C. Herman Bailey began at Dayville and Mt. Vernon, Ore., Churches May 1, 1938.

The Rev. J. Herbert Brink was ordained and installed pastor of the church at Cleves, Ohio, on April 3, 1938.

The Rev. Alfred M. Dorsett began at First Church, Canyon, Tex., November 1, 1937.

The Rev. James G. Glenn began at First Church, Clifton, and First Church, Morenci, Ariz., October 1, 1937.

The Rev. Glenn Darrell Puder began as minister of Religious Education, Immanuel Church, Los Angeles, Calif., February 1, 1938.

The Rev. Raymond J. Salchli is serving Round Hill Church, Elizabeth, Pa.

[1936]

The Rev. Clyde J. Kennedy, pastor of the First Church, Los Angeles, Calif., has resigned on account of ill health and gone to his old home in Nova Scotia.

[1937]

The Rev. George Raymond Campbell is now serving the Church at Oxford, Pa.

The Rev. Russell W. Galloway was installed pastor of the Green Hill Church, Wilmington, Del., February 11, 1938.

WILLIAM L. McEWAN

THE Rev. William L. McEwan, D.D., was born in Frankfort, Ky., October 17, 1859. He graduated from Center College in 1882, and from Princeton Theological Seminary in the Class of 1885. Immediately after graduation from the Seminary he became pastor of the Rodney Street Presbyterian Church of Wilmington, Del. Six years later he went to the pastorate of the church at Webster Groves, Mo.; and in 1894 he accepted a call to the Third Church of Pittsburgh. He continued in this pastorate until 1931, covering a period of thirty-seven years, when he was made pastor emeritus, in which office he continued until his death, November 4, 1937.

Dr. McEwan became a member of the Board of Directors of the Seminary in 1902, serving until the consolidation of the Boards in 1929. He was then made a member of the newly constituted Board of Trustees. At the first meeting he was elected president of this board, and was reelected each succeeding year until the spring of 1937, when he requested that he be not renominated, owing to increasing physical infirmities.

Dr. McEwan was a man of genial, winsome personality and tolerant spirit. He embodied in an eminent degree the grace, courtesy, and chivalry for which the people of his state have long been noted.

He was a loyal friend of this Seminary, always in attendance at the meetings of the Board, which meetings he presided over with great tact and considerateness. He frequently addressed the students and alumni of the Seminary, and spoke on many public occasions, notably at the exercises held in connection with the Centennial Celebration, and the service held in memory of Dr. Patton.

Dr. McEwan was clear in his thinking and positive in his convictions. He was a faithful minister of the Word, a noble-souled Christian gentleman. He had hosts of friends because he was so friendly.

Our Seminary is the richer for having had his many years of devoted, intelligent service. We thank God for Dr. McEwan, and now his work here on earth having been done, well done, we are comforted with the hope that he has gone to be with the Saviour whom he loved so dearly and served so faithfully.

JOHN McDOWELL

THE Board of Trustees of Princeton Theological Seminary records with deep sorrow the death of the Rev. John McDowell, D.D., LL.D., for many years a member of this Board.

He was born at Dalry, Scotland, September 24, 1870, and was brought to America by his parents at the age of two. At eight he became a "breaker boy" in a coal mine, and at fourteen was run over by a mule car and so severely injured that his left arm had to be amputated at the shoulder.

The romance of his struggle for an education, despite the handicap of his crippled body and empty purse, is known throughout the Church. He worked his way through the Mt. Hermon School under the benign influence of Mr. D. L. Moody, and then through Princeton College and this Seminary, and in 1896 was ordained a Presbyterian minister.

Then followed pastorates at Steelton, Pa., and Detroit, Mich., where his sympathetic understanding of the lives and needs of working men enabled him to

fulfill a unique and fruitful ministry, both as preacher and as conciliator in labor controversies. Next came successively pastorates in Newark and Baltimore and in 1919 an election to a secretaryship in the Board of National Missions, and to the leadership of its Committee on Social and Industrial Relations, through which out of the rich experience of the years he broadened his influence throughout the denomination and far beyond its boundaries.

He became in a very real way the voice of the Presbyterian Church in the complex and often troubled world of modern industry. In a day when some extremists were preaching exclusively a narrow individualistic gospel, and other extremists were preaching a denatured humanistic religion, which they called the social gospel, John McDowell proclaimed the whole gospel, which is and ever must be both the gospel of the sinner's salvation and the gospel of the Kingdom of God on earth.

At the time of his death, which occurred November 13, 1937, he had for a year been fulfilling the important post of associate director of the Department of Social Education and Action of the Board of Christian Education, in which strategic position he could teach as well as preach the gospel which his life embodied.

It is not strange that the Church delighted to honor such a man and in 1933 elected him to her highest office, the moderatorship of the General Assembly.

His service to this Seminary was of peculiar value. He was trustee from 1915 to 1930, and from 1936 to the date of his death, and was secretary of the Board from 1926 to 1930.

Then when the General Assembly came to feel that a reorganization of the Boards of the Seminary was imperative, John McDowell was chosen a member of the Assembly's Committee on Princeton Seminary, which recommended the unifying of the Boards of Directors and Trustees into a single Board with a revised personnel, and opened the way for the coming of a period marked by peace and spiritual progress.

His membership on this special committee rendered him unavailable for election to the newly organized Board of Trustees at the time. But in 1935 he was reelected and served till his death.

We shall greatly miss from our fellowship the genial and inspiring presence of a beloved friend, who dearly loved this Seminary and gave to it of his best.

To those who were bound to him by earth's closest ties, we would extend our deepest sympathy, and most earnestly pray that the Christ he served so faithfully through all the years, may be their abiding strength and consolation.

JAMES HOWELL POST

JAMES HOWELL POST was born seventy-eight years ago in New Rochelle, N.Y. He moved to Brooklyn when he was a boy of twelve and had been interested in and identified with almost all the religious and civic movements that have been started for the improvement and benefit of that city during the last two generations.

When he was fifteen years old he started as a three-dollar-a-week clerk in the sugar business in his grandfather's firm of B. H. Howell and Company of Manhattan, one of the largest dealers in this country in molasses and sugar at that time. That firm has expanded until now it is one of the largest sugar refining companies in this land, and he soon got to be its president,

and at the time of his death was chairman of the Board of the National Sugar Refining Company of New Jersey. He had large sugar interests in Cuba, but we are told he never went down there himself.

The Post estate at Brookhaven, L.I., was laid out around the hundred-year-old-house of Mr. Post's grandfather.

He was a director and trustee of a great many different companies and interests and was kept busy attending different meetings. He was elected trustee of Princeton Theological Seminary in 1900 and served on its Finance Committee for thirty years. He never came to Princeton more than twice, but was on hand each month at the meetings and usually the first member present in New York.

He was a very lovable man and one newspaper described him as the best loved man in Brooklyn and its most outstanding citizen.

He was modest to the point of being self-effacing. One of Brooklyn's busiest men, he was one of its most accessible and never refused to receive a caller. "Why should I?" he once said, "I could not miss such an experience."

Mr. Post never thought of himself as we think of him, but because he was so retiring and modest, yet in reality so much of a man, he is now honored above princes.

For long years he contributed largely to Y.M.C.A. and his philanthropies expanded in all directions—the American College at Beirut in the Near East, and McKenzie Presbyterian College in Brazil received large gifts. His greatest enjoyment was in giving. At a recent dinner he said: "As I look over many years of my life I feel the greatest satisfaction I have received is not from business success alone, but from the many opportunities I have had to be helpful to those who have needed help."

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